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before we turn to external evidence. Only he seems to us to lay relatively much too great stress on the *claim* of a book to be from this man or that, and too little on the more important internal evidence, conveyed in a hundred unintended ways, tending to locate and identify the author. But we refer to this chapter mainly to point out that, while insisting strongly on method, this chapter gives scant indication of the results of such a method. Yet in chap. v the author, almost as if there were no such thing as process and method in historical criticism, constantly assumes as premises certain critical results; results, however, which those whose argument he is refuting would by no means admit.

Taken as a whole, the book will do useful service in stimulating and guiding thought on an important question.

E. D. B.

The Spirit and the Incarnation, in the Light of Scripture, Science, and Practical Need. By REV. W. L. WALKER. New York: Imported by Charles Scribner's Sons, 1899. Pp. ix + 378. \$3.50.

The personal element in the introduction is of interest. Feeling the difficulties of the incarnation, Trinity, and mediatorial work of Christ, the author took the "Christian-theistic position" which he earnestly preached as a Unitarian minister. But results were disappointing. So he began a fresh, inductive study of the Scriptures, inquiring especially into the dynamics of the Christian life.

He thus found "the distinguishing feature and the source of power in the Christian religion" to be "the Spirit which, through Christ, went forth into the world and made its abode in the hearts of believers." The meaning of "Spirit" was then investigated historically. In the Old Testament, the Spirit of God is the divine agency in the world. In its operation on and in men there are grades of activity, from the outward and magical to the inward and moral. The Spirit is not yet personal, but there is an anticipation of its outpouring that should be universal, ethical, and redemptive. This expectation was fulfilled in Christ, in whom the Spirit attained its full manifestation. In its impersonal aspect, the Spirit of Christ is "the Spirit of love and truth"—"the sum of the influences which proceed from his life." In its personal aspect the Spirit is the real, spiritual presence of Christ with the believer.

But why is the Spirit so dependent on Jesus Christ? He is its appropriate organ. By his work of revelation, redemption, and sanctification he is such. And by his person also he is the Spirit's organ. In him spirit triumphed over flesh, and divine sonship came to its full consciousness. "It is the Spirit that is the great thing in Christianity, but the Spirit cannot be separated from the personal Christ, in whom we have God with us."

The Spirit is related to God and Christ in the doctrine of the incarnation. Two factors enter into the incarnation—development and creation. The divine Spirit was in the world from the first, working through nature and providence toward the full self-manifestation of God. The ideal and goal of the world's life, sonship to God, was in process of realization. The incarnation was "the natural and necessary culmination" of the whole working of God in the world and in man. On the other hand, with Christ there is a new entrance—the eternal Son of God, or God as he goes out from himself into the world. With Christ a "distinctly new and higher order of being enters the world"—"man wholly after the Spirit."

"The Holy Spirit is the very Spirit of the personal God and of the personal Christ." It proceeds from God in Christ as the ethical spirit of truth, righteousness, and love, and as the divine presence which inspires, instructs, inspirits, and gives comfort, strength, and helping grace.

This book is a suggestive treatment of a most difficult subject. It presents an organic conception of nature and of grace, and relates the doctrines of the Trinity, Spirit, and incarnation to prevalent scientific and philosophical views. The author manifests a deep sense for that which is religious. The treatment is clear, almost prolix. The weakest side of the work is word-study, which gives relative worth to the results. There is no regard for the article with *πνεῦμα*. But the book will supply a need among general readers.

E. A. HANLEY.

THE UNIVERSITY OF CHICAGO.

Texts Explained; or, Helps to Understand the New Testament.
By F. W. FARRAR, D.D. New York: Dodd, Mead & Co.,
1899. Pp. xviii + 372. \$1.50.

Another volume is here added to the extensive list of Dean Farrar's works, which, while going sometimes into the Old Testament field, have mainly been devoted to the New Testament, and have ranged through